

this world. He received his diploma from God with the simple but honorable title of John; not John, D. D.; John, Ph. D.; John, L. L. D.; John, A. M., B. D., B. O., D. D.; not even Rev. John. God never attached such titles in sending out his messengers and ambassadors. John, James, Peter, Paul; Apostle, Bishop, Deacon, Minister, Pastor, Evangelist, Prophet, teacher, Preacher. The kind reader will please pardon the writer for diverging a little.

(To be Continued.)

SANCTIFICATION

D. C. MOOMAW

That form of sanctification which consists in setting apart a portion of our world goods so beautifully presented by brother Isaac Leedy in EVANGELIST, No. 8, called forth a train of reflections which I append for publication in the EVANGELIST.

First, there can be no thorough Christian work that does not comprehend the proper acknowledgement and recognition of our stewardship over our worldly possessions. We cannot consecrate ourselves to God acceptably, and withhold anything over which we have control which can be used to His glory. The "Lord hath need" of material things now as much as He did when he wanted a beast on which to make his triumphal entry into Jerusalem.

This consecration should be made to compass not only the short period of our earthly pilgrimage, but the ages yet to come, if we have means to endow a worthy cause as Bro. Leedy seems to have done. There is no reason why our work for the Lord should stop with the short space of life. In all the ages past God's servants have wrought with special reference to the unborn generations. To note the great good to come from such consecration, suppose one brother, only one, in each church district, in each generation, should endow an evangelist, say bequeath a sufficient sum of money, yes money, not prayers and good wishes alone, the interest of which would pay the hire of an evangelist, say for six months in each year for unlimited time, the good to ensue would be incalculable. Were all the departments of church work thus provided for, ere many moons would wax and wane the church treasures would be filled and our paper would be publishing hallelujahs to God instead of playing the humiliating role of beggar.

I know of one member, yes two, in the district of South-west Virginia, who will render joyfully unto God things that are God's and thus, when dead, will be preaching to the nations, the "glad tidings of great joy."

We, each, must decide in what department of church endeavor we can best serve the generation. One is the endowment of a scholarship in the theological department of Ashland College. If Ashland College will fill the young prophets with "wisdom" and "power" and not an excess of the knowledge that "puffeth up" she will be a potent agency to use the beneficence of con-

secrated wealth. The revival department is perhaps the most fruitful field for visible results. The beneficiary of such work needs not so much collegiate training as spiritual training in the spiritual school. Most of the great revival workers of the world have been bred and trained outside of the schools. We have the same illustrated in our own fraternity. Our most successful revivists have not had the advantage of a special collegiate training. What they would be, had conditions been different is not a matter of record.

We hope the suggestion of Brother Leedy and his praise-worthy example will be contagious and result in great good to the paramount interests of the Brethren churches. She is deserving of the sacrifices of her children and no great good is wrought in this world save thru the sacrifices of those who love mankind. We should "so love the world" that we would willingly give (not being required to give a well beloved son) the wealth we are apt to love so well to the cause of saving souls after, yes, ages after, we have "been received up into glory."

"YE MUST BE BORN AGAIN"

J. C. CASSEL

"Marvel not that I said unto thee, Ye must be born again." Jesus, St. John 3: 7.

Mrs. Nation's fanatical crusade against the illegal liquor traffic in Kansas is greatly stimulating temperance or prohibition agitation thruout the country. But what has all this to do with the fact quoted at the head of this article. If the professed Christian church was as much interested, and as earnestly engaged in the work of *regenerating* souls as she is in trying to *reform* them, the smile and approbation of God would be more manifest upon her efforts, and the number of souls saved for eternity would be very much larger.

I would not condemn wholesome agitation against any evil, but simple reform, whether by moral force, legal measures or fanatical crusades, has no claim upon the approbation of God. "God so loved the world, that He gave His only begotten Son, that whosoever believe in Him should not perish, but have everlasting life." *Everlasting Life* is the prime and only object revealed in the plans and purposes of God? not merely reformed life, but regenerated life. It can make no difference to God whether a man is lost a drunkard, or a prohibitionist, a thief or a moralist. The loss of one is just as great as the other in the eternal purposes of God. If a soul is not saved what matter how it is lost.

There is nowhere any evidence that Jesus taught morality for morality's sake. A complete compliance with the sermon of the Mount, (if it were possible) without the recognition, and experience of the truth taught in my text, without regeneration, would but end in eternal disaster. Jesus said, "Ye must be born again." Notwithstanding all the evil of intemperance and other definite vices, I verily believe that there are more souls lost thru the deception of reforms and

a mere ethical Christianity than thru the baser vices.

It is all right for the political economist, as such, to agitate reforms; it is the peculiar function of the moralist to do so, because he has no higher ideal; but the Christian should never be content with anything less than regeneration, a new creature, a new life. Mere reforms should never be a primary motive in Christian activity. It lowers the standard of the holy cause of Christ. It is the mission of the Christian to teach men to observe all things whatsoever Jesus has commanded, not only some things, as is always the case in popular reforms.

Where regeneration has been effected reforms are a natural consequence, and if any marked reform has been effected without regeneration it is often more of a snare than a virtue, every real Christian is a regenerated being, and if regenerated, then reformed. The error of the world and of popular Christianity is to exalt the effect, and ignore the cause, and thus mere reform is being regarded as true Christianity.

Naturally all men are under the dominion of the law of sin and death. There is no escape from the power of this law except thru regeneration, which delivers man from this lower law and places him under the dominion of the law of the spirit of life in Christ Jesus, which makes him pure from the law of sin and death. (Rom. 8: 2) The force of this truth should never be neutralized or compromised by attaching undue importance to mere morality or reform measures.

As in instances illustrative of my point I might refer to the great reform movement recently undertaken in New York by Bishop Potter and a host of the wealthiest and most influential men living there. It is an attempt to rid the city of some of its great vices, thru the channels of law. By persistence they will succeed in driving some of the baser vices into seclusion, but after they are done there will still be forty thousand prostitutes in that city just as vile as before. Just so with gamblers and thieves and pickpockets. There will probably not one of them be changed by this popular crusade against them: True, vice for a time will be less glaring, but as far as the eternal destinies of the wicked will be concerned there will be no change, and no marked improvement in general morality.

Just so with Mrs. Nation's wild crusade in Kansas. She has succeeded in smashing a few saloons, but long before she gets out from the clutches of the law for the methods used, the saloons will be running again, probably not so openly, but their patrons will know where to find them. She cannot convert or regenerate rum-sellers and rum drinkers with hatchets and broken doors and glass. If the thoughtless and superficial want to use such almost useless measures to reform society I suppose we will have to let them do it, but the true child of God or the true church of God ought to continually sound a higher note and aim to do deeper work than simply